241 tuber, Coleus coffini, which Europeans call oussounifing or fabirama,
262 and which may replace potatoes in a pinch, are cultivated in the soils most propitious to them.

22| The precious karite /shea/ tree (Butyrospermum parkii) grows in
262 most fields; its fruit, prized for its cool and slightly sweet flesh, con-
137 tains a pit which yields karite butter, the fat most widely used in
[388] cooking and to make soap. Around the villages, and sometimes even within them, the néré /locust bean/ tree (Parkia africana) produces
[356] elongated pods; its bark, mashed in water, yields a paste that is used to harden the floors of the huts. Its flour makes a cooling drink when
[272] mixed in water, and it may also be eaten; its seeds /8/ are used to make kalro /kalre in the original/, the soumbara of the Bambara, an ingredient /made from locust beans, néré/ of all carefully prepared
137 sauces. The doubalé and silk-cotton or kapokiero trees spread their shade over the weavers, numerous among the Mossi, and over the talkers who are even more. Bamboo grows well in the damp southern regions, and the palm oil tree is occasionally found. The caoutchouc liana, however, has not yet been introduced.

231 Small chickens run in all directions through the villages, along with domesticated guinea hens. Everywhere in the bush near the huts,
[857] little boys herd goats and sheep; this is the task of youngsters here at the age when their contemporaries among us /in France/ begin to learn the alphabet. The most common sheep and goats are small in size. The sheep have short hair. Sometimes, especially in the larger
[439] villages where markets are held, goats and sheep are to be seen with long legs and long, curled horns. They are imported from the north-east and fattened to be sold as butcher's meat. The height of fashion for the wife or a prosperous naba is to be followed by a Touareg /Tuareg/ sheep, well washed and very white. It is fed on millet leftovers and bean mush, and its mistress often presents it with a bit of salt to lick. In short, it is well cared for and agreeably fat; on some important feast day, it will embellish the menu.

The huts are usually guarded by very commonplace dogs, often ill-tempered, but cowardly. A stick is enough to drive them away.
[224] They are mostly used in the hunt, the great Mossi pastime during the dry season. Domesticated ducks are sometimes found in nabas' households, as well as pigeons, but these birds are not widespread and not within the reach of everyone. Finally, almost every group of huts has cats which belong to the women and which are difficult

462 on the other hand, are female prerogatives; every woman knows how to make millet beer, soap, karite butter, and kalro (soumbara) with varying effectiveness.

273 Millet beer is brewed with sprouted millet, which is boiled and reboiled in a volume of water proportionate to the amount of grain; yeast is added to the brew on the last day. The liquid is strained through twigs to remove the residue of millet. The more the beer is boiled, the stronger it is; when hops are added, the beverage recalls our own beer.

388 Soap is made with karite butter to which the ashes of millet stalks are added for potash.

252 Oil is extracted from peanuts, previously roasted and crushed between two stones; the women have no press and therefore lose a considerable amount of oil, but it remains in the residue, which is also sold.

Kalro is made from the beans found in the pods of néré /locust bean tree/. It has a strong and characteristic odor, but it enhances the sauce with a not unpleasant flavor.

463 The pottery, wood, and copper industries are carried out by specialists. This does not mean that only the members of a caste may exercise them, but that an apprenticeship is required which is not undergone by everyone, and that people bequeath to their children the secrets of the trade.

323 /58/ Pottery is chiefly made by women, although the men may
462 also work with clay and actually often make jars (canari), while the women make the large jars which are used in brewing millet beer, small pots in which they cook sarabo and sauce, and shallow dishes which are used to serve food.

323 The molding and firing methods are similar. A shallow pit is dug into the ground, larger or smaller depending on the size desired for the jar. The walls of the hole are pounded smooth. The woman places in this mold the prepared clay, previously kneaded with the feet and any stones removed. The clay is slightly damp, and the pit is dusted with dry earth. The woman spreads the clay with a well-polished granite stone and makes it revolve so that every portion of the clay is worked between the stone and the pit wall. After a while, she obtains the jar she wants in the proper thickness.

When several potters live in the same village, as usually happens, they get together for the firing. The jars are marked and gathered in

222 predominates in the bush of the territory and which, owing to its
137 abundance, lends the bush its particular character.

The karité fruit is an egg-shaped, elongated chestnut, smaller than the fruit of the European chestnut tree. It is distinguished from it even more clearly by its fleshy covering with its greenish skin. This flesh is soft, quite thick, and tastes delicious, like a very ripe, even overripe pear.

222 It is the women who gather the karité when the fruit is ripe,
252 before the rainy season, at the beginning of April. First, the flesh surrounding the chestnut is eaten /496/. Then, after breaking the brown shell, the inner part is used to make the famous karité butter.

257 As everywhere else, it is the women who do this among the Mossi. They remove the shell of the chestnut, and then mash the sticky and whitish substance which is found inside. It is pounded on crushing stones with a little wooden pestle. Once this is done, the substance is cooked in a canari and then mashed again, this time in the large wooden mortars, until the paste acquires the consistency of butter. Then it is pounded once more between crushing stones. When this is over, the paste is placed in a canari with lukewarm water, and then stirred and manipulated by hand. This produces a sort of dirty-white cream, somewhat similar to beaten egg whites, but firmer. Then this cream is boiled until it changes into oil. The impurities drop to the bottom of the canari, and the oil floats. The latter is gathered, placed in a clean gourd, and allowed to cool. The result is a pale yellow butter. At first sight it looks like real butter, but when sniffed it reveals a characteristic odor which is unpleasant to Europeans.

Gourounsi women prepare karité butter in the same manner as Mossi women.

302 This butter is put to various uses. First of all, it is utilized for grooming purposes. The women especially rub it into their hair in copious quantities, not only among the Mossi but throughout the Sudan as well. This, naturally enough, lends them an aroma which
● [388] is not very pleasant to European noses. Karité butter is also made into soap when certain ashes are added. Finally, it is used in cooking.

423 The karité trees standing in a field belong to the owner of the field. Those which stand in the bush belong to the people of the